to the child, the name usually being that of a relative long dead. A mother suckled a child until a new baby was born or until the child was able to eat solid food. A child was carried strapped on the mother's back by a belt called *apóone* or held by the same strap in front while suckling. For short distances small children were carried straddling the hip of the bearer. Childbirth appears to have been treated purely as a secular event, for the Terena remember no special ceremonies or rites connected with it.

Today, childbirth is treated in the Brazilian fashion. In cases of difficult birth the missionaries are present to give medical help. They also give advice in the care of children. The infant is baptized into either the Catholic or Protestant faith. In addition to receiving a Brazilian name, the child also receives a Terena name. It is whispered that abortion and even infanticide are still occasionally practiced.

PUBERTY

Although the puberty ceremony for boys and girls is no longer practiced, the Terena say that in the past each family celebrated the coming of age of its children, only the chiefly class giving a public ceremony. When a chief's daughter reached the age of puberty, *iyoti*, her kinswomen fastened a small bell, *tohí*, over the doorway of her house, which was periodically struck by one of the women. The girl painted her body black with "genipapo" or red with "urucú" and sat cross-legged on a reed mat in the center of the house. The women of the village then brought cotton and beans which they threw over the head of the girl. The kinswomen of the girl gave the visitors food and drink. There was no long period of seclusion, as this ceremony lasted for 1 day only.

Even today, menstruating women paint themselves black and abstain from washing as in the past. Contact with water is believed to cause the enmity of a certain water witch that lives in a lake or river and controls the supply of fish.

In the past, the sons of the chiefs went through a public ceremony at puberty called *tima*. The principal part of the ceremony consisted in the boy approaching his father dressed in a light-red blanket which he took off, then donning a dark-red blanket handed him by his father. The dark-red blanket was a symbol not only of adulthood but